The Repentance: A Threshold to Happiness

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Foreword

In the name of Allah, the Most Gracious, the Most Merciful. All praise be to Allah, the Lord of the worlds, and the peace and blessings be upon the Prophet Muhammad, his family, and all his companions.

To proceed,

I came to know the compendium titled: “The Repentance: A Threshold to Happiness” penned

down by Amal bint Ibrahim An-Nashwan. I pray to Almighty to bless her with success. I found this work full of benefits and blessings. It illustrates the crucial issues and etiquettes. The practical approaches make it remarkably effective.
I ask Allah to make it beneficial, reward the author with His blessings, and make her steadfast on the words she scribbled down in this compendium.
At the request of the author, I wrote down this foreword.
Peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

Dr. Falih bin Muhammad As-Saghir

Dedicated

To everybody distracted by the carnal sense and sways to and fro between the obedience of the Lord and the dictates of the lust.
To everybody perplexed about the right path in his pursuit to win the pleasure of his Lord.

To everybody who paces forward to the repentance and retreats back.
To everybody distracted by the sensualities and the emotional tumults.
To everybody spoiled by the wanton friends and colleagues.
To everybody afflicted by the calamities of his sins.
To everybody longing for the repentance.

A glimpse

{قُلْ يَـٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ} الزمر (٥٣)

Say, "O Prophet, that Allah says, " O My [servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins.1 He is indeed 39:53 [.the All-Forgiving, Most Merciful

Commenting on this verse Shaikh Ibn Baaz said that scholars unanimously hold that this verse was revealed to address those seeking the repentance, for, it says: "Do not lose hope in Allah's mercy, for Allah certainly forgives all sins." It includes all sins even the *Shirk*, for it doesn't exempt Shirk. That's why scholars are in agreement that this verse is relevant to those .seeking the repentance

Preface

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, Whom we praise and from Whom we ask help and forgiveness. We seek refuge in Allah from the evils of ourselves. He whom Allah guides has no one who can lead him astray, and he whom He leads astray has no one to guide him. I testify that there is nothing deserving of worship except Allah, and I testify that Muhammad is His slave and Messenger. May Allah abundantly shower His blessings and peace on him.

{قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ} الزمر: ٥٣

[Say, O Prophet, that Allah says, “O My servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins.1 He is indeed the All-Forgiving, Most Merciful.] 39:53

This is a verse of tremendous importance to instill the hope, arouse the affection, and drive away the despair. It motivates one to repent and return to Allah. It ignites a strange sense characterized by the realization of the strong

bond of slavery between the Lord and the slave inspired by hope.

My reflection on this verse endowed me with some points and key takeaways on the words and meanings of the verse. My mind recalled many anecdotes and the accounts from the life of the people diverted by their malignant soul, distracted by Satan, disturbed by the sensations, and provoked by their lusts which drowned them in sins. Some people openly invited and indulged in the sinful acts, but subsequently they regretted their behavior and sincerely repented to Allah Who accepted it and forgave their past sins.

Allah guided and helped me to present my takeaways and observations in the form of lecture. I requested my colleagues and sisters to assist me with the relevant stories they experienced as I stressed that they should be authentic and true. They accepted my request. May Allah confer the best reward on them. While delivering the lecture, I referred to their true stories as testimonials which greatly influenced the audience. This positive outcome inspired me to consolidate my lectures into the written format for the winder benefit.

To be clear, in this book, I do not intend to prove that the door to repentance is open for all, neither I am of the view that Allah’s promise to accept the repentance is applicable for all. I referred to those stories only to pique the interest of the audience as they might serve as motive to repent for all Muslim and everybody

despair of the Mercy of Allah and lost hope for the acceptance of the repentance.

I extend my gratitude to everybody who assisted me with any idea, information, or instruction and to those who contributed to the publication of this book. May Allah bless them with His rewards.

Special thanks to Dr. Falih As-Saghir for sparing his time to write a foreword to this book.

I ask Allah to amply reward all of them, and He is Capable of everything.

May Allah have peace and blessing on the Prophet Muhammad.

Amal bint Ibrahim An-Nashwaan

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{قُــلْ يَـٰــعِبَادِىَ ﷲَّذِينَ أَسْــرَفُوا۟ عَلَىٰٓ أَنفُسِــهِمْ لَا تَقْنَطُــوا۟ مِن رَّحْمَةِ ﷲَّللَّهِ ۚ إِنَّ ﷲَّللَّهَ يَغْفِرُ ﷲَّلـذُّنُوبَ جَمِيعًـا ۚ إِنَّهُ هُـوَ ﷲَّلْغَفُـورُ ﷲَّلرَّحِيمُ} الزمر: ٥٣

[Say, ﷺO Prophet, that Allah says, ﷺ “O My servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins.1 He is indeed the All-Forgiving, Most Merciful.] 39:53

This verse infuses one with strong hope as some scholars said that it gives us the glad tiding to be hopeful and optimistic and not to lose hope in

the mercy of Allah, no matter how tremendous our sins are.

{ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ} سورة الفاتحة: ٥

1:5 [Guide us along the Straight Path]

We recite this verse seventeen times a day in every *Rakat* (unit) of the obligatory prayers. We repeatedly ask Allah to guide us. Our steadfastness while crossing the *Siraat* (bridge) on the Day of Judgement depends on how strongly we remained steadfast on the straight path in the world. That's why Satan stays in ambush on the straight path, as the Quran says:

الأعراف: {قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ} ١٦

[He said, "For leaving me to stray I will lie in ambush for them on Your Straight Path.] 7:16

It is narrated in an authentic hadith that the Prophet (PBUH) drew a straight line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: 'This is the path of Allah. Then he recited the Verse: And verily, this (i.e. Allah's Commandments) is My straight path, so

follow it and follow not (other) paths, for they will separate you from His path..."[1]
It is also narrated in a hadith transmitted by Tirmizi, Nasa'I, and Ahmad from Nawwas bin Sam'aan Al-Ansari that Allah has propounded as a parable a straight path on the sides of which are walls with open doors over which curtains are hanging down. At the top of the path there is one who calls, 'Go straight on the path and do not follow an irregular course.' Above that one is another who calls out as often as anyone tries to open any of those doors, 'Woe to you! do not open it, for if you open it you will go through it.'" He then interpreted it saying that the path is Islam, the open doors are the things God has forbidden, the curtains hanging down are the limits God has set, the crier at the top of the path is the Qur'an, and the one above him is God's monitor in every believer's heart.[2]

[1] Al-An'aam-153. Transmitted by Ahmad (4142) and Nas'I in Sunan Al-Kubra (174), and classified by Ibn Baaz as Sahih in Majmu'ul Fataawa (1/139).

[2] Sahih Al-Jame 3887

{فَ ٱسۡتَقِمۡ كَمَآ أُمِرۡتَ وَمَن تَابَ مَعَكَ وَلَا تَطۡغَوۡاْ إِنَّهُۥ بِمَا تَعۡمَلُونَ بَصِيرٞ}هود: ١١٢

[So be steadfast as you are commanded ﷺ, O Prophet, along with those who turn in submission to Allah with you. And do not transgress. Surely, He is All-Seeing of what you believers do.] 11:112

Commenting on this verse Ibn Rajab said that being steadfast means to stay firm on the straight path without getting diverted to right and left. It includes doing all the hidden and open acts of obedience and giving up all the forbidden acts as well. [3]
Saadi said that, in this verse, Allah has commanded the Prophet (PBUH) and believers to stay steadfast as they are commanded by adhering to the laws and orders enacted by Allah, have the right faith, not to get misguided to right and left, be firm on that, and not to be stubborn to cross the limits of steadfastness.
The ending phrase of the verse [He is All-Seeing of what you believers do.] denotes that nothing of your deed is hidden from Allah. He will reward you on your action. Hence, it inspires one to adhere to the steadfastness and stay away from things contrasting with it. [4]

{أَلَمۡ يَعۡلَم بِأَنَّ ٱللَّهَ يَرَىٰ} العلق: ١٤
[Does he not know that Allah sees all?] 96:14

[3] Jami'ul Ulum Wal Hikam. Explanation of Hadith no: 21
[4] Tafsir As-Saadi 234

Ibn Kathir said: “It means that He sees and hears and will reward them in full.” [5]

{أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْـوَىٰهُم بَلَىٰ وَرُسُـلُنَا لَـدَيْهِمْ يَكْتُبُونَ} الزخرف: ٨٠

[Or do they think that We do not hear their evil thoughts and secret talks? Yes We do! And Our messenger-angels are in their presence, recording it all.] 43:80

Saadi explains this verse as follows:

“Out of their ignorance and cruelty they think that We (Allah) do not hear their evil thoughts that they do not utter and keep them hidden in their hearts and the secret talks that they whisper. Such a thinking emboldens them to commit the sin believing that there is no surveillance on them and no retribution is to be afflicted on their secret deeds. Then Allah counters their such mistaken thought saying: Yes, we know their unrevealed thoughts and confidential whispers, and our messenger angels recording all their deeds to keep them preserved till the Day of Resurrection where they will be presented the records of their deeds. The Lord does not do injustice to anybody.” [6]

[5] Tafsir Ibn Kathir 598
[6] Tafsir As-Saadi 495

Sins and wrongdoings have the grave consequences and ill-effects on the individual and society to the extent even animals and non-living organisms are affected by the errors and misdeeds of human beings.

Ibn Qayyim briefly outlines some of the consequences of sins as follows:

- It deprives one from the blessing of the knowledge, as Allah said:

{إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا} الأنفال: ٢٩

[If you are mindful of Allah, He will grant you a standard to distinguish between right and wrong] 8:29

The Almighty also said:

{وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ} البقرة: ٢٨٢

[Be mindful of Allah, for Allah is the One Who teaches you.] 2:282

- It deprives one of the provision as it is enshrined in hadith: (A man may be deprived of provision by a sin that he commits.).
- It makes thing difficult. Hence, anybody committing sin finds it challenging to accomplish his plan or manage his affair.
- The heart of the person perpetrating sinful acts gets eclipsed by the darkness which he feels inside his heart like the gloomy night when it is dressed in darkness.
  Ibn Abbas (RA) briefly illustrates the effects of good and evil deeds as follows:
  “The good deed enlightens the face, illuminates the heart, brings prosperity, strengthens the body, and endears one to people. In contrast, the misdeed stains the heart with gloom, eclipses the face with blackness, cripples the body, causes poverty, and makes one disgusting to people.
- The sin brings sin and begets the chain of evils and misdeeds. In such a situation, the sinner is hardly able to get out of the circle of the sinful acts and his heart starts relishing the sins and lacks the will-power to repent and quit them until his it dies down completely. Allah says:
  {وَجَزٰٓؤُاسَيِّئَةٍسَيِّئَةٌ مِّثْلُهَا} الشورى: ٤٠
  [The reward of an evil deed is its equivalent.] 42:40
- The sinner is haunted by an unprecedented feeling of dismay. This feeling is indelible even if one gets all the joys of the world. This is something felt only by the person

with a living heart. Those whose hearts have died down cannot feel this sensation of dismay.

- This feeling of dismay makes the sinner detached from his wife, kith and kins, and even from himself. He feels alienated from himself. Some of our virtuous predecessors have truly said: “When I disobey Allah, it reflects in the animals I domesticated and in the behavior of my wife.
- Things get mired in troubles due the consequence of one’s sinful acts.
- The sin brings sin and gives birth to the chain of evils and misdeeds. In such a situation, the sinner is hardly able to get out of the vicious circle of the sinful acts. Some of the predecessors said, “Consequently, the sin gives rise to sin, whereas the virtue results in the consecutive sequel of virtues.”
- The sin cripples one’s will-power. It is one of the most critical consequences of the sin as it reinforces one’s will to indulge in misdeed and gradually impairs his will to repent until it vanishes completely from his heart.
- The regular practice of sin annihilates one’s feeling of abhorrence towards sinful acts and it becomes a normal phenomenon for him to perpetrate the sin which makes him indifferent to the critique of people.
- The sin disgraces one to his Lord and makes him humiliated. Hasan Basri said, “Notwithstanding all the pompous self-esteem, the humiliation of the sin clings to

the hearts of the sinners. Allah debases the sinner with ignominy.

- When one debauches himself into the sin, his heart gets sealed which renders him oblivious of the consequences, as it is enunciated in an authentic hadith: “When a believer sins there is black spot in his heart, and if he repents and asks pardon his heart is polished; but if he does more it increases till it gains the ascendancy over his heart. That is the rust mentioned by the Almighty (in the Quran) ‘Nay, but what they were committing has spread like rust over their hearts.’” Some scholars said that this verse talks about the incessant indulgence in the sin.
- Mujahid said: “Even animals curse the sinners when they are hit by draught and scarcity of the rain. They say: It is the calamity of the sins perpetrated by humans.” [7] It is narrated in an authentic Hadith that a funeral procession passed by the Messenger of Allah, may Allah bless him and grant him peace, and he said, "One is relieved and another others are relieved from." They said, "Who is the one relieved and the one from whom others are relieved?" He said, "A slave who is mumin is the one who is relieved from the exhaustion and suffering of this world to the mercy of Allah, and a wrong-acting slave is the one from whom people, towns, trees

[7] Kitabul Jawaab Al-Kaafi by Inbn Qayyim: Page: 84-85

and animals are relieved."[8] It is because the sin causes a lot of calamities like draughts.

The poet says:

My soul, quit the sin and adhere to good deeds as to make me enjoy the mercy of Allah.

My soul, do repent to Allah and get accustomed to virtues as to make me earn good rewards after the death.

Ways to atone for the sins:

Scholars have explored the means to atone for the sins described in the Quran and Sunnah, and they have summed them up in ten points. Out of which, four are relevant when one is alive, three are pertinent to one's life in grave, and rest three correspond to the Day of Resurrection when all the creatures will appear before Allah.

Four ways to atone for the sins when one is alive:

1-Sincere repentance as described in the verse mentioned in the beginning.

2-Seeking forgiveness. It is one the most effective and efficient way to atone for one's sin. Allah says:

{وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ} آل عمران: ١٣٥

[8] Transmitted by Bukhaari: 6512

[They are those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness and do not knowingly persist in sin—and who forgives sins except Allah?] 3:135

Al-Agharr Al-Muzani (May Allah be pleased with him) said, the Messenger of Allah (ﷺ) said, "Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day." Imagine! The Prophet seeks the forgiveness hundred times a day despite his all past and future sins were forgiven. Qadhi Ayadh said, “In this hadith, veil over heart means the intermittent pause from the remembrance of Allah. He (PBUH) considers it a sin even to pause the regular remembrance of Allah for a short time and seeks the forgiveness.”[9]

3-To do good deeds that wipe out the consequence of the wicked acts, as Allah said:

{إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ} هود: ١١٤

[Surely good deeds wipe out evil deeds.] 11:114

4-Calamities that befall a Muslim to redeem him from his sins. The Prophet (PBUH) said: "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even

[9] Fat’hul Baari by Ibn Hajar (11/101)

though it were the prick he receives from a thorn."[10]

Three ways to atone for the sin when one is in the life of *Barzakh*:

5-The prayer of believers for his fellow believer. For instance, praying for him while performing funeral prayer. Allah said:

{وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ} الحشر: ١٠

[And those who come after them will pray, “Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful.”] 59:10

Aishah (May Allah be pleased with her) reported: The Messenger of Allah (ﷺ) said, "If a group of Muslims numbering a hundred perform funeral prayer over a dead person, and all of them ask Allah's forgiveness for him, their prayer for him will be accepted."[11]
The believer seeks forgiveness for his fellow believers, parents, kindred, neighbours, and friends. He never misses out any opportunity to pray for them.

[10] Sahih Al-Bukhari (5640)
[11] Sahih Al-Jame (5786). Classified by Al-Baani as Sahih.

6-The acts of goodness and charity for the forgiveness of the deceased such as giving alms, performing Umrah and Hajj, reciting Quran etc. Such acts benefit the deceased. Shaikh Ibn Baaz said: “The deceased needs the prayer and the act of charity. The effective means to benefit the deceased is to ask Allah to have mercy on him, to forgive his sins, cover him with his grace, pardon his evil deeds, and elevate his ranks. One can also say some other similar words in his prayer. Likewise, the charity with food and cloth distribution and performing Hajj and Umrah on his behalf benefit the deceased. The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, pious son who prays for him." ‘A’isha (RA) said that a man told the Prophet his mother had died suddenly adding that he thought she would have given *sadaqa* (Charity) if she had been able to speak. He therefore asked if she would have a reward supposing he gave *sadaqa* on her behalf, and was told that she would. Hence, the charity is a beneficial means for the betterment of the deceased, and so is the prayer. [12]

7-The trial, pressure, and fright in the grave also absolve one of his sins. Shaikhul Islam said: “The predicament and pressure the

[12] Fataawa Nur Ala-Addarb from the website of Sheikh.

believer goes through in the grave expatiate his sins."[13]

If one is not cleansed of his sins by the means of atonement mentioned above, there are still some means to redeem him even on the Day of Resurrection when people will be resurrected from their graves and move forward to see the consequences of their deeds.

8-The intercession of virtuous people for the sinners, and the greatest of them is the intercession of the Prophet (PBUH). Ibn Baaz said: "The scholars of Ahlus-Sunnah approve of the intercession of our Prophet (PBUH) for those who have committed major sins and of other virtuous individuals as well." [14]

9-The terrific scene, agonies, calamities, and the tribulations when crossing *Sirat* (a bridge over the Hell) also redeem the believers from their sins and reduce their consequences. A Hadith in *Sahihain* describes the scene over *Sirat* as follows: "When believers will cross *Sirat*, they will stop on a bridge between the Paradise and Hell where they will be retributed for their misdeeds against each other. When they will be completely refined and purified, they will be allowed to enter the Paradise.

10- The prime means for the forgiveness of the sins is the mercy, grace, and

[13] Majumu'ul Fataawa (7/500)
[14] Sharh Aqidah At-Tahaawiyyah.

unconditional compassion of the Almighty for His slaves. He is the most Compassionate and the most Gracious. His mercy covers everything and He is Close to the generous people.

What makes one lose hope in the mercy of Allah?

→ Some people tend to repent and retreat to their sins. He again repents and commits sin, and this cycle culminates in despair and losing hope in getting acceptance from Allah.

→ Sometime the frequent repentance and the indulgence in the sin make one desperate and, in his perception, he chooses the path of sin out of his shame from Allah.

→ Sometimes the extreme fear of Allah renders some people hopeless and desperate of the Mercy of Allah. One’s fear of Allah should be limited only to the extent that prevents him from committing sin. The fear beyond this limit is unsolicited and culminates in despair and distress. Moreover, it violates the norms of respect to Allah whose Mercy predominates His wrath. Losing hope in the forgiveness and mercy of Allah reflects in one’s belief that he was ruined, devastated, and defeated that causes him to think that

all the doors leading to the anticipation and expectancy in the forgiveness and the mercy of Allah are bolted. Thus, he gives up the action and succumbs to indolence and inactivity, and he chooses to be an accomplice of sinners and not to follow the path of those who repent.

Glimpses of those who despair of the mercy of Allah and avert the repentance.

{قُلْ يَـٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ} الزمر (٥٣)

Say, ﷺO Prophet, that Allah says, ﷻ “O My] servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins.1 He is indeed 39:53 [.the All-Forgiving, Most Merciful

Commenting on this verse Ibn Kathir said: “This verse invites all disobedient disbelievers and others to regret and repent. It tells us that Allah

forgives all the sins of those who repent and give them up, no matter how heinous and ample they are even if they are as abundant as the foams in the sea."[15]
Ibn Baaz said: Messenger of Allah (ﷺ) said, "If you were not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them."[16] This is a kind of mercy and grace of Allah that He destined for His slaves to commit sins and forgive them when they repent. Hence, one should not be despair and dejected rather he should hasten to repent as Almighty said:

{قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ} الزمر (٥٣)

Say, ﷺO Prophet, that Allah says, ﷻ "O My] servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins.1 He is indeed 39:53 [.the All-Forgiving, Most Merciful

It means He created sins as to display His forgiveness. Hence, one should not lose one's hope, rather he should step up to repentance, seeking forgiveness, and being optimistic about Allah regardless of his sins. He must maintain the spirit of repentance with care, for Allah

[15] Tafsir Ibn Kathir: 464
[16] Transmitted by Muslim (2749)

accepts the repentance of those who return to Him. [17]

Shaikh Saleh Al-Fauzaan said:

The Hadith (mentioned above) illustrates two vital points:

1-Allah is Most Forgiving, and He loves forgiveness, and He is Most Pardoning and loves to pardon.

2-This hadith gives glad tiding to those who repent that their repentance will be accepted and they will be absolved of their sins. Hence, they should not despair of the mercy of Allah and continue with their sins, rather they should repent and seek forgiveness from Allah, for He has opened the door to forgiveness and repentance. [18]

Iblis reiterated: My lord, by Your Honor, I will continue to lead your slaves astray as long as they are alive. Allah said: By My Honor and Glory, I will continue to forgive them as long as they ask for it. [19]

To lose hope is of the major sins, for it deviates one from the straight path and makes him relinquish the hope in Allah, and it stems from his unawareness about His lord, His Huge Bounty, Extraordinary Grace, and Incredible

[17] From the program “Noor Ala Ad-darb” available on the official site of Sheikh Ibn Baaz (May Allah have mercy on him).
[18] Official website of Sheikh Saleh Al-Fauzaan.
[19] Sahihut Targhib (1617)

> Generosity. The desperate individual should ask himself why should I close the door of repentance upon myself while the Prophet (PBUH) says: “Verily Allah created Mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had the non-believer known of all the Mercy which is in the Hands of Allah, he would not lose hope of entering Paradise, and had the believer known of all the punishment which is present with Allah, he would not consider himself safe from the Hell-Fire.” [20]

Anas (May Allah be pleased with him) reported: “Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'O son of Adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of 'Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of 'Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earthload of forgiveness.” [21]

It is narrated that Umar bin Khattab (May Allah be pleased with him) missed a sturdy and robust man hailing from Syria. He was informed that he is accustomed to so and so sins. Then Umar dictated to his scribe to write: From Umar bin Khattab to so and so person. May Allah’s peace

[20] Transmitted by Al-Bukhari (6469)

[21] Classified by Albaani as Sahih (127)

be upon you, I praise Allah, there is no God but He. [He is the Forgiver of sin and Accepter of repentance, the Severe in punishment, and Infinite in bounty. There is no god [worthy of worship] except Him. To Him [alone] is the final return.] 40:3
Then Umar requested his fellow companions to pray to Allah for their brother to make him repent and accept his repentance. When he received the letter from Umar, started reading and repeating the verse: [He is the Forgiver of sin and Accepter of repentance, the Severe in punishment, and Infinite in bounty.] Then he said, Allah has warned me of his retribution and promised to forgive me. He kept repeating it until he broke down. Then he thoroughly repented. When Umar was informed of him, he said. You, too, should follow this way. Whenever you see your brother deviated, draw him to the right path, pray to Allah to forgive him and do not help Satan against him. [22]

[22] Tafsir Ibn Kathir (467)

Enlightening guidance for those in pursuit of happiness through repentance:

Some sinister individuals say that I indulge in what pleases me, then I repent. One should be aware of such wicked act. It is misleading. Allah hears us and knows what lies in our hearts. The death might strike one when he is in the state of committing sin and eventually he will regret. Hence, the wise person should make full use of the opportunity for the repentance before it disappears. Allah says:

{وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٰٔـنَ} النساء: ١٨

[However, repentance is not accepted from those who knowingly persist in sin until they start dying, and then cry, “Now I repent!”] 4:18

The Prophet (PBUH) said: “He who repents before the sun rises from the west, Allah will forgive him.”[23]

[23] Transmitted by Muslim (2703)

He (PBUH) also said, “God accepts a servant’s repentance till he gives up his spirit in death.”[24]
It means that Allah accepts one’s repentance till he feels the death rattle in the throat, and it is when he sees his shelter in Paradise or Hell.
An Arabic poet articulately illustrates it:
When my Lord will address me saying,
Weren’t you ashamed when disobeying me?
Why did you conceal your sin from the creatures and disobey me?
I wonder what will I answer at that time and who will be there to save me?
O the servant of Allah, the guidance is only from Allah as the provision is. It’s not fair to endeavor in pursuit of the provision and dismiss the effort for the guidance. We are ordered to strive for the guidance in order to get much of it, as Allah says:

{وَ ٱلَّذِينَ جَـٰهَدُواْ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا} العنكبوت: ٦٩

[As for those who struggle in Our cause, We will surely guide them along Our Way.] 29:69

Beware! You must not renunciate the sin to ward off the materialistic consequences such as imprisonment and ailment. Your renunciation must stem from your drive to worship Allah. This abandonment must be for the sake of Allah. The Almighty says:

{وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ} النـور: ٣١

[24] Transmitted by Tirmizi (3537)

[Turn to Allah in repentance all together, O believers, so that you may be successful.] 24:31

Ibn Qayyim said: “Whoever renounces the sin for other than Allah, he will be punished for renouncing it for other than Allah, as he is to be punished for committing it for other than Allah. For this act stems from the heart, when one worships other than Allah with his heart, he deserves punishment. [25]

One must regret his sin for it’s one the significant pillars of repentance. This pillar relies only on the renunciation of the sin only for the sake of Allah. When your soul blames you for the plenty of sin you committed as to make you desperate, just say to it: Everybody commits sin, but one must rely on the mercy and the grace of Allah.

Be determined to repent from all your sins. It will transform all your sins to virtues. It is imperative for the believer not to sleep with a determination to commit a sin when he wakes up in the morning. Whoever spends his night with good intention, and, in the morning, Satan makes him stumble down, he will not be held accountable by His Lord. Allah says:

{وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ} آل عمران: ١٣٥

[They are] those who, upon committing an evil deed or wronging themselves, remember Allah

[25] Shifaa’ul Alil (170)

and seek forgiveness and do not knowingly persist in sin—and who forgives sins except Allah?] 3:135

It means when one commits sin, he should immediately repent and seek forgiveness.
The Apostle of Allah (PBUH) taught Abu Bakr (RA) a supplication that contains the utmost humbleness, meekness, and the acknowledgment of frailty and indigence. We should also learn and memorize it.
Abu Bakr as-Siddiq said that he asked God's Messenger (PBUH) to teach him a supplication to recite in his prayer, and he told him to say,
اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الغفور الرَّحِيم.

"O God, I have greatly wronged myself, and Thou alone canst forgive sins, so grant me forgiveness from Thee and show mercy to me. Thou art the forgiving and the merciful One."[26]

Avoid those people, means, and gadgets that might lead you to the indulgence in sin such as the device you carry in your hand, wicked friends, and the inappropriate websites.
There are some people, if you get closer to them, they might take you to the sin, make you interested in it, present it a way that it appears less harmful, or make it difficult for you to do the acts of obedience. Hence, beware and stay away from such people. On the other hand, there are

[26] Agreed upon.

people who take us closer to Allah. May Allah make us one of them.
We must endeavor for repentance. The day one repents is the day he was born. The Prophet (PBUH) said to Ka'b bin Malik (RA): “Receive glad tidings - O Ka'b bin Malik - of the best day you have seen since your mother bore you.”[27]
Hence, the day you know that Allah has accepted your repentance is the remarkably joyful day for you. It gets imprinted on your heart before your memory preserves it. Whoever shares your joy in this event will also have a great respect in your heart which will not fade away even with the passage of time.
Ka’ab (RA) says when Allah accepted his repentance and people started to congratulate him: “I came to Allah's Messenger (ﷺ) and on my way I met groups of people who greeted me because of (the acceptance of) repentance and they said: Here is a greeting for you for your repentance being accepted by Allah. (I moved on) until I came to the mosque and Allah's Messenger (ﷺ) had been sitting there amongst persons. So Talha b. 'Ubaidullah got up and rushed towards me and he shook hands with me and greeted me and, by Allah, no person stood up (to greet me) from amongst the emigrants except he. Ka'b said that he never forgot (this good gesture of) Talha.”

Ibn Qayyim said: The abandonment of sin endows one with very strong positive feeling,

[27] Sahih Abu Dawud (4600)

preservation of honor and esteem, protection of the property which safeguards one’s interests in the world and Hereafter, affection of creature, financial and physical prosperity, cordial strength, contentment, hearty joy, delight, safety from the hazards of criminals and miscreants, relief from sorrow and pain, safeguarding the soul from agony, protection of the light in the heart from getting extinguished by the darkness of sin, getting a way out from the dilemma miscreants are entangled in, easy access to provision, making those things easier which are difficult for the sinners, easing the acts of obedience, access to knowledge with painless effort, the reputation among people, the ample prayer from them, the elegance on their face, the awe in the hearts of people, victory over them, their support when oppressed, their shield when anybody backbites him, the quick response to his prayer from Allah, elimination of distance between him and his Lord, proximity to angels, isolation from Satan of mankind and jinn, the competition among people to serve him and fulfill his needs, calling upon people to love and accompany him, eradication of death fear, delight to know about death, for it will give him an opportunity to meet his Lord, disregard of the world, great care for the Hereafter, obsession over the success and glory there, taste to relish the joy of obedience and belief, prayer of those angels who carry the divine throne, the joy and prayer of those angels who record his deeds, growth in wisdom, intellect, knowledge, and

belief, and winning the love of Allah, His pleasure, and attention. Thus, he gets recompensed by Allah with endless joy which is not comparable, by any means, to the joy one gets when committing the sin. These are some of the remarkable effects of renouncing the sin in the world.

The person who abandons the sin is welcomed by angels with the glad tiding of paradise when he dies. He is told not to worry and grieve. He drifts away from the narrow prison of the world to the vast garden of Paradise to get an eternal enjoyment. On the Day of Resurrection, when people will burn in the blistering heat and profusely give off sweats, he will be rejoicing under the shadow of the divine throne. When people will retreat, those who are on the right side will take him with them along with Allah's righteous slaves and successful assembly. It's the grace of Allah conferred by Him on whom He wants. Allah is the Most Bountiful. [28]

As we avoid the sins, we must also keep ourselves away from their motives and impulses, and heed to the factors that help us stay away from the sins.

Ibn Qayyim said: The deterrence from the sin owes to the following reasons:

1-One's awareness about the morbidity, horror, and grimness of the sin, and that Allah has made it forbidden only to save His

[28] Kitaabul Fawaa'id (151)

slave from its malignant effects and morbid consequences as does the father with his beloved son. This reason inspires a sane individual to relinquish the sin even if there is no punishment inflicted against committing it.

2-The shyness from Allah. When one is aware that he is under the surveillance of Allah, he will be ashamed of committing the sin, and would shy away to avoid the consequences of the wrath of his Lord.

3-To be mindful of the blessings and the bounties of Allah upon oneself. The sins deprive one of the blessings. Whenever anybody sins, he is deprived one of the blessings of Allah, it is given back to him when he repents, and if he keeps committing the sin, he continues losing the blessings one after another until he loses all, and the greatest of them is the blessing of Iman (faith). Allah says:

{إِنَّ ﷲَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ} الرعد: ١١

[Indeed, Allah would never change a people's state (of favour) until they change their own state (of faith).] 13:11

The fornication, theft, drinking wine, and the act of plundering make one completely bankrupt in terms of blessings. Some virtuous predecessor said: "I was deprived of overnight prayer for one year due to a sin I

committed.”, and some other said, “I committed a sin which made me unable to understand the Quran.” This poetic line puts forward the same point:

When you enjoy a blessing, safeguard it against the sin, for it wipes out the blessings.

In short, sins are like the blazing fire that burns the blessings like firewood. We seek refuge in Allah against the extinction of His blessings and getting stripped of His safety and security.

4-One should be afraid of Allah and His retribution. This very fear stems from one’s firm belief in the promise and warning given by Allah, and the faith in Him, His Book, and His Messenger. This deterrent reason gets more consolidated when one has unwavering faith with knowledge. In contrast, with weak faith and knowledge, this deterrent reason tends to be less strong. Allah said:

{إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَـٰٓؤُا } فاطر: ٢٨

[Of all of Allah’s servants, only the knowledgeable (of His might) are (truly) in awe of Him.] 35:28

Some predecessor said: The knowledge is an efficient means to make one fear Allah, while the ignorance makes one stay in oblivion of Allah.

5-One’s love for Allah strongly deters him from His disobedience and defiance, for when somebody in love with somebody, he complies with all his instructions and orders. The more one harbors the love in his heart, the more he obeys and gives up the defiance. The very cause of the sin and disobedience is the feeble foundation of love in one’s heart. There is a great difference between the one who obeys his master out of the fear of his retribution and punishment and the one who does so out of his love and veneration for his master.

6-One’s self-esteem, dignity, morale, and majesty restrict him from things that debase his esteem and make him mean enough to make him equal to morally depraved and nefarious individuals.

7-One stays away from the sin when he is aware of the grave consequences, morbidity, and ill-effect of the sin and its aftermaths such as the somber face, gloomy heart, depression, pain, melancholy, despondence, worry, frail will-power to confront the enemy, sober expression, perplexity, losing the sympathy of beloved ones, gaining empathy from the opponent, and the disease that takes him closer to death. Indeed, the sin makes one’s heart stiff and lifeless. In a nut shell, like virtue, the effects of the vice are uncountable. The obedience of Allah blesses one with all the bounties of the world and hereafter, whereas the disobedience of

Allah strikes one with all kinds of misfortunes and miseries. In a hadith, Allah says: “Whoever obeys me is blessed with my obedience, and whoever disobeys is miserable with my disobedience.”

8- One is deterred from the sin when he knows that his expectation in this world is limited, he will soon depart this world, and he is like the traveler who enters a place to leave it soon or like the rider who takes rest under the shadow of a tree for a few moments. When he is aware that his stay in this world is momentary and he will soon transition to hereafter, he is keen to unburden the load that hurts him and to load himself with fruits that benefits him. Nothing is more beneficial for the servant that limiting his expectations as nothing is more detrimental for him than expanding his hopes and aspirations.

9-One should avoid the extravagancy and lavishness in victuals, costumes and outfits, and unnecessary hangout with people. Such futile things draw one to the involvement in the sin, for they give one some excuses to do some permissible things that entices him to indulge in forbidden things. Too much free time also makes one vulnerable to sin. One’s soul resists the idleness. If it is not engaged in the beneficial activities, it will certainly get involved in the futile acts.

10- The prime deterrent from the sin is one’s unwavering faith. One’s abstinence from the sin relies on his stability in his faith. The

> more his faith is stable, the more he restricts himself from sin. When one's faith is unstable, his will to deter himself from sin would be less durable. When one has strong faith that he is under Allah’s surveillance, he would be mindful of things Allah forbade and despised as he would be apprehensive of the reward and retribution and heaven and hell. If anybody thinks that he is competent enough to resist the drive for sin and disobedience without having unwavering faith, he is mistaken. When the candle of faith lights up brightly in one’s heart and spreads its light throughout the heart, it makes its way to the organs and permeates every limb which culminates in the acceptance of one’s prayer with immediate effect, and Allah becomes pleased with his prayer just like a man who is pleased with the invitation to visit his best friend’s auspicious abode. Allah always looks forward to honoring His inviter. Allah chooses whoever He wills to receive His mercy. And Allah is the Lord of infinite bounty. [29]

Anybody who repented from a sin should avoid the places that remind him of his sin as not to feel nostalgic or succumb to despondence by the flashbacks of his sin. Abu Sa'id Al-Khudri (May Allah be pleased with him) reported that Prophet of Allah (ﷺ) said: "There was a man from among a nation before you who killed ninety-nine

[29] Briefly taken from Tariqul Hijratain (270)

people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allah,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land

(land of piety) where he intended to go, and so the angels of mercy collected his soul."[30]

This hadith opens up the door to hope for every sinner, explains the universality of Allah's mercy, and that He accepts the prayer of those who repent, no matter how grave their sins are, as He said:

{قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ} الزمر (٥٣)

Say, [O Prophet, that Allah says,] "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins.1 He is indeed [.the All-Forgiving, Most Merciful 39:53

:The Almighty also says

{ فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ} العنكبوت: ٦٥

[If they happen to be aboard a ship [caught in a storm], they cry out to Allah [alone] in sincere devotion. But as soon as He delivers them [safely] to shore, they associate [others with Him once again].] 29:65

Allah accepted their prayer even though they only sincerely pray to Him in their hard time when they were vulnerable to death.

[30] Agreed upon

How great is Allah’s mercy and grace! How wide is the gateway to repentance!
In the end, remember that Allah is pleased with your repentance! Glory be to Allah! We commit the sin and He is pleased with our repentance.
The Messenger of Allah (PBUH) said: "Verily, Allah is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden, he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Lord'.He commits this mistake out of extreme joy". [31]
The Prophet (PBUH) says in another hadith: "By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them".[32]

[31] Sahih Muslim (2747)
[32] Sahih Muslim (2749)

Anecdotes and the real accounts directly related to me by the individual from various countries who repented:

First account:

The events of this account took place around more than sixty years ago during the days when Algeria was colonized by France.

A young man was sturdy and robust with good health and audacity. He earned his livelihood with his muscles and vigor. Anybody interested to wreck revenge on his rival would hire him to avenge.

He moved to France as his profession seemed more lucrative there. He extravagantly debauched himself in many sorts of sins such as drinking wine, murder, and various other evil acts. Nothing hampered him, not even the religion and Salat. He lacked the good companion who can lead him to the right path. His adventures and life account seem be to

imaginary. He was arrested in France and sentenced to death. He was imprisoned in a particular cell with others who, like him, also got the death sentence. Every day, the jailer would call out one of them routinely to execute the death sentence. That young man would say Salam to the fellow on his right side without even knowing his name or color and remind him of Shahadah and seeking help from Allah. He would do the same with the fellow on his left side till his fellow would be the next in turn to be executed.

One day, they took his fellow to carry out the death sentence, and he was awaiting his fate in the state of extreme regret, repentance and returning to Allah in humiliation and meekness. He was never afraid of death and execution, util that day dawned when everybody was awaiting to hear the callout upon him. The jailer unusually delayed the callout that day.

Everybody was perplexed!

What does it indicate the delay in callout?

Did they forget to execute him or is there any secret plan?

The execution callout was terribly delayed that day util a reporter announced that an agreement to exchange the prisoners has been signed between France and Algeria. At that moment, everybody called out *Takbir* and *Tahlil* out of utmost joy and happiness.

Glory be to the One Who conferred on him the new life after he was certain of his death. He was transferred to Algeria to complete his prison

term, and soon Algeria defeated France and got independence. After the independence, many prisoners were released and one them was this young man.

When he came out from the prison, he was completely transformed into another human. He repented to Allah from all his sins, crimes, and transgressions. The new version of his personality was completely different from that of his previous one. He got married, was blessed with family, and got settled in his country between his kith and kin. He became punctual to Salat and didn’t miss out any prayer in Masjid. He started to spend for the cause of Allah secretly and openly. He spared no effort to take part in every act of obedience until he turned old and he still continues to remain in such a good condition.

His wife related that he would divide his salary into two equal halves, and would give out one half for the charitable cause and keep another half for the survival.

After repentance, he spent his life in Salat, fasting, and Charity. Glory be to Almighty who destined the repentance for him and kept him alive till he repents.

In his old age, he fell sick. He was hopeful and patient till he met Allah after the sincere repentance.

May Allah have mercy on him, forgive his sins, and absolve him of his shortcomings.

Second Account:

I loved some people I lived with them. I had an unfair connection and affinity to them. I thought that I was right in my behavior towards them that resulted in my unvoluntary effort to please and praise them. It triggered my sorrow when I observed anything contradicting to them. I was even not worried when I inadequately discharged my duty towards worshipping God, however, it made me utterly despondent when I displeased those people I loved. I remained in such a bizarre situation more than ten years. However, gradually my inattention to discharge my duty towards my family, children, and other responsibilities became apparent to me.

All praise is due to Allah who did not let me fall into that abyss. Ironically, one of those people died, and others fell prey to some kind of bizarre disobedience. With His Mercy and Wisdom, Allah made me undergo some hardships and turbulent circumstances that urged me to reflect on my situation and made me realize that nobody deserves the attachment except Allah. This was the kind of attachment that made me content. The attachment that was not disturbed by any sort of aberration and obstruction.

I made my way back to Allah, and engaged myself in studying the lessons of Tawhid and gaining knowledge about the Exalted Names of Allah. I joined the Quran Memorization Circle. By Allah, I feel utterly delighted, content, and

blissful. I praise and thank Allah that He fixed my erroneous situation without even an effort and struggle from my end.

Third Account:

When I was in twenties of my age, I was addicted to music which resulted in the terrifying sorrow and depression. Satan made me think that I will not be able to quit this habit. Every time, I listened to songs, I fell in the overwhelming sorrow, and I said to myself: “How long it will continue with me?” Only in the month of Ramadan, I avoided music. I gradually returned to my habit soon after the end of Ramadan.
One day when I was driving the car while listening to songs, Allah instructed me and blessed me with His guidance. I said to myself: “When will you quit this?” It’s pretty simple and you are just one step away from it. Then why are you procrastinating it? I immediately turned off the device and never turned it on again. All praise and glory be to Allah who compensated me with a better means. Now I listen to the Quran, lectures, and useful lessons. Sometimes I relax myself with Nasheed. All praise is due to Allah, praise which is abundant, pure, and full of blessings.

Fourth Account:

In my premarital age, I was careless about Salat and almost about everything. I was not even afraid of Allah and His surveillance. My such a worse condition owes to the evil influence of the bad company I had.
Allah destined for me something I resented. I was not aware that it will bring good for me. I got married and unwillingly shifted with my husband to a place different from that of my homeland where the drastic change took place in my life. Nevertheless, I was not willing to leave my family, Allah destined the good company for me which brought about the paradigm shift in my life. Praise be to Allah!
Now all my concern is to be punctual to Salat. I am mindful of Allah and fear Him. Alhamdulillah, despite my distance from my family, I am close to Allah and blessed with Him.

Fifth Account:

A young man who grew up in a circle of bad companions. He got addicted to drinking, got married, and was not blessed with child for twenty years. He spent those twenty years in an unprecedented aberration and misguidance. After those years were over, he had a dream that transformed his life and induced him to the right path. He saw that he was falling into an abysmal pit, and the Prophet (PBUH) was saving him. This dream caused him to quit the drinking and the bad companions, and he sincerely repented to Allah.

After few years, he fell ill, and his leg was amputated which terminated his life on Friday

after he recited the Quran. May Allah encompass him with His wide mercy, elevate him to the highest rank in Paradise, and bestow the good ending on us as well.

Sixth Account:

A sin made me sleepless throughout the day and night, I was not able to figure out the exact reason for it except procrastination. I did not open the Quran to recite it except for Fridays to recite Surah Al-Kahf. In Ramadan, I saw it on the shelf and continued with procrastination. I would say to myself, I will recite it then or now, then occupied myself with other business of life.

However, my heart was aching with this prolonged procrastination.
After a few days, I saw a notice to apply for admission in one of the nearby institutes for memorizing Quran. I got enrolled to this course which gave me the privilege to hear the Quran in sweet and melodious voices adorned with *Tajwid*. Soon Satan started to deviate me saying, how would you be able to keep up with them! They will make you a laughing stock, for you do not possess the talent that they have. I attended this course only for one day and then quit it. Satan made me stay back for years. I regretted my situation and felt guilty for my shortcoming. I kept praying to Allah to help me against my evil soul and take me to His obedience. One day, Allah made me return to Him. I handed the fee of an institute to one of my friends that was near to her home. She requested me to attend the class with her as to learn the recitation and memorization of the Quran together, and get the equal reward. It assured me that Allah has accepted my prayer and repentance. Now, by the Grace of Allah, I walk with the verses of the Quran in my heart repeating and memorizing them. Alhamdulillah

Seventh Account:

My journey started with my admission to the university. I wandered in search of the right

dress without knowing any trace to it. I was not content with my Hijab, rather I was looking for a Hijab that pleases Allah and satisfies my conscience. I often broke down into tears beseeching Allah to guide me to the perfect path that I can follow. In one of the rainy days, I was in my room crying pensively with tears trickling down. I prayed to Allah to make the truth clear for me till I succumbed to sleep with tears welling up in my eyes. I had a dream that altered the parameters of my life and enlightened my path. I saw that Umar bin Khattat (RA) visited me with his companions. He addressed me with my name. Are you looking for the perfect kind of dress? I nodded with yes. Then he said, look at the woman. I suddenly saw myself clad in a dress covering me right from my head to my feet. It was a kind of Hijab that completely covered my body. Then he said, this is the perfect dress. I got up from that dream with tears of happiness. Ultimately, I found my lost asset.

I went out from my home while it was raining and my eyes were also raining with tears. I went to withdraw my first scholarship amount from my account to buy the kind of Hijab I was looking for. I went to market, and, due to the rain, all the shops were closed, however, the Hijab shops were open. I went to the shops without even knowing the name of the Hijab outfit I wanted. I looked around and found the one I was exactly looking for. I said, I liked this piece, and want one that will exactly fit me. I

ceaselessly cried. When the shopkeeper saw my condition. He said, just wait. I have a piece in a different color. I was surprised to see that it was exactly the same color I had seen in the dream. I said: I will buy it. He said, but it comes with veil and gloves. I said, that's exactly what I wanted. I paid the price and went out beaming with happiness. I entered my home and went to my room. I put on the favorite Hijab I was looking for along with gloves and veil while praising Allah on this blessing. The happiness overwhelmed with the feeling that I found my lost asset. My mother was surprised to see me, and she asked me, how I would be able to attend the class in this kind of Hijab? I replied, at any cost, I will attend the class in this Hijab only my mom.

Next day, I went to the university clad in my novel kind of Hijab for the first time. Everybody was surprised. The university director saw me in my full Hijab and asked. Will you study in this kind of Hijab? I replied, yes, from this day onwards this would be my dress. No way for any alternatives. I am fully committed not to give it up at any cost. I have put my full trust in Allah only. The director said looking at me: Attend the class in your Hijab without any reluctance. I will be there to support you if anybody bothers you.

I was overjoyed with the help and support of Allah. I continued with my study in full Hijab keeping up with the commitment I had taken in the beginning. Over the years, I started memorizing the Quran, and when I graduated, I

had memorized the full Quran. Alhamdulillah! After my graduation, I selected *Dawa* (preaching) field and was fortunate to become the teacher of the Quran. Now, I am married and blessed with three children.
May Allah make them the comfort of her eyes.

Eighth Account:

Allah blessed me with beautiful voice. Some of my companions complimented my distinct voice and that it’s more melodious when I recite the Quran.
Unfortunately, some vicious friends appreciated my voice and they enticed me to make a musical band on the pretext of getting financial benefits. I was convinced by their idea and organized a band, and I came up with innovative techniques and methods. I selected poems of eulogy, satire, and romance, and explained their connotations and meanings.
When I was all set to kick off the project with three yearlong preparation and training, I was shocked to know that I was rejected and not competent enough to continue with this profession. It terribly disappointed me. It was

even more disappointing for me that those who started with me with even less attractive voice and performance were accepted.
Some friends from different cities talked to me over phone and told me that she had dreamt of me bearing the light over my head. With this, Allah kept me away from the singing with His mercy and grace. Then I joined an institute of Shariah Studies. Some of my friends there had a dream about me. She asked somebody to interpret it. The interpreter said: Tell your friend to stay firm on her path. In the days to come, she is to acquire the glory.
I praise Allah that He conferred the beneficial knowledge on me and I became *Da'I* (Preacher) in my country in my native language. My lectures inspired many people to give up Shirk, and Allah made me a reason for the guidance of many people. All praise and glory be to Allah!
At that time, I figured out the exact reason for my rejection to join the music band despite my excellency. I was content to know that Allah had bestowed the great blessing on me by diverting me from that evil path and driving me to the blissful path. I harnessed my voice and talent to remember Allah and invite people to Him instead of leveraging it for music and singing.

Ninth Account:

I was employed as a nurse in one of the health centers. I was immersed in the oblivion. The music channels were always played in my room. I recited the Quran only in Ramadan. I grew up under the care of my father and brothers. I was blessed to have my own attitude for I was the youngest of all my siblings. My father was stricken with clot disease that paralyzed him for eight years till he passed away. May Allah have mercy on him. I did not care my father; it was my mom who cared all his affairs. After my

continuous service at the health center for five years, I was surprisingly affected by an absurd ailment that made me feel a kind of heaviness in my tongue and fatigue in my body. I stopped working for short term. Allah blessed me with a *Dai'ya* (lady preacher) who came to my home for *Ruqya* on daily basis. One day, she said to me: I wish you could dress yourself in some covering clothes. Sometimes sins bring the adversity and delays the recovery. I complied with her advice, and, by the grace of Allah, I recuperated gradually. I remained in touch with that *Dai'ya* who always instructed and guided me. We altogether observed *Itikaf* in the last ten days of Ramadan. During *Itikaf*, we engaged ourselves in different kinds of worships such as Quran recitation, lessons, and Salat. I started to complete the Quran every three days after I was reciting it only in Ramadan. Those days were amazingly wonderful, I never came across such days before. On the night of Eid, my *Itikaf* ended. It made me feel as if I lost my spirit.

At that time, I was 25-year-old. I resigned from my work, for it involved some forbidden things. I worked as an administrator in one of the schools. For the first time in my life, I joined an institute to memorize Quran. I met wonderful people there whom I never saw before; people adorned with sweet talks and highly appreciable characters. My salary at health center was double than that of school, however, the blessing was in the later one, though it was meagre.

I continued to live with them until Allah blessed me with memorizing full Quran. Alhamdulillah! Now, I am 50. I am married. I have children. Some of them have completed the Quran.
Now, I have paid my keen attention to Shariah knowledge and inviting people to Allah. May Allah accept it.
I recommend you to stick to the Quran, for it contains blessing, happiness, recovery, comfort, contentment, provision, and knowledge. I also advise you to adhere to good company, for it takes you out from the marshes of sin and immoral acts, and reminds you of good, obedience, and the pleasure of Allah, the Most Compassionate.

Tenth Account:

A twenty-year-old young girl was student at university. She hailed from a conservative religious family. She got acquainted with a young man over the phone who persuaded her saying that he liked her character and is interested to marry her. It was the tradition of her family not to marry outside the clan. That young man lived in a place at 4-hour distance from her city. After a couple of phone calls and the persuading ploy, he convinced her that his father is Qazi (Justice), she just has to come to his city, and he, along with his father, will be there to welcome her and tie the knot with her. After multiple attempts of persuasion and appeasement, he convinced her to come to his city, and she decided to take this step. Eventually, she hired a taxi and headed to his city. When she arrived, she contacted him. She was shocked to realize that his phone was off. She tried again and again, but in vain. She was all stuck and didn't even know where to go in a city where she did not know anybody. She was in sheer bewilderment! She headed towards the nearest Masjid. Near the door, she started crying. Now she was unable to go back to her family. Her family members were looking for her with no trace. They did not know whether she was abducted and fell victim to any adversity. Imam of Masjid came out and tried to know the

reason for her cry. She informed him of her matter. Then he contacted *Amr Bil Maruf Wan Nahya Anil Munkar* association. They came and were informed that she had been deceived, and Allah saved her by His Mercy and Grace. She was kept in a safe place till her guardian comes. She was worried and crying in fear that the boy who called her to his city might have been stricken by any adversity that impeded him from attending her call. A lady who investigated the matter informed her that he exploited her and played with her emotions. At this, she turned furious and said: He was in love with me and showed his keen interest to marry me. That lady dialed his number and opened the mic as to let the girl hear the words of that boy clearly. She asked whether he knows so and so girl whom you promised to marry and you will welcome her with your father. She did not even finish her words until the boy replied: I am an esteemed married person. I don't have any connection with such objectionable matters. Yesterday, my mobile was off entire day due to the sudden sickness and fatigue I was stricken with that made me bedridden whole day. That lady was surprised to know about this unsolicited situation that he went through before meeting the girl. She asked her: What were you doing while on the way alone with strange taxi driver? She said: While on the taxi, I was asking Allah to forgive me, guide me to what He is pleased with, and protect me with His strong shield and Eye that knows no sleep. Glory be to Allah! The boy

intended to play with her future and honor. Allah saved her and hit that malicious person with a disease that diverted his ill-intention. Allah sent somebody who rescued her, helped her to reach home, and unmasked the reality for her. She loved her so passionately that she was not be convinced that her beloved cheated on her util she heard him disapproving of his love for her with humiliation. Allah opened the gate to repentance for her with His Grace and Mercy. She learned a remarkable lesson which she will never forger throughout her life. This lesson was much required to let her wake up from her drowsiness and the blind trust in somebody.

The Epilogue

One must keep in mind that living with sin is tantamount to living shackled in griefs, gloominess, and despair. The sinful individual wanders away from the happiness when he aims to explore the way to it, and when he longs for the smile, he comes to enjoy only the transient smile resulting from a momentary event, scene, or episode.

The greatest gateway to happiness is the repentance and return to Allah. It bestows the genuine happiness on one’s soul and never let

him wander away. It is the prime source that begets the success, delight, and salvation. It is a fountain gushing forth with contentment and tranquility. Above all, it endears one to Allah.

May Allah make the simple way out for us to repent and get deliverance before we die. May he accept out repentance. He is All-Forgiving and Merciful.

May peace and blessings be upon our Prophet, his family, and all his companions.

All praise is due to the One with Whose blessing the good deeds attain perfection.